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THE SITUATION OF THE ORIENTAL IN CHICAGO

GRADUATION THESIS

of

Leeds Gulick
Department of Boys' Work

In Candidacy for the degree of
Bachelor of Association Science

Thirty-First Annual Commencement of
THE YOUNG MEN'S CHRISTIAN ASSOCIATION COLLEGE
Chicago - - - - - Lake Geneva
1921

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INTRODUCTION

As the Oriental arrives in Chicago what situation does he meet? As he lives here and becomes acquainted with his surroundings and the institutions of this city that are open to him as an Oriental, what aid do they give him socially? What treatment does he receive from the general public and from public institutions and officers?

What effect is produced upon this city by the large number of Orientals here, and what is the effect upon the mother countries of these Orientals, due to the large numbers of their citizens residing in the United States?

And finally, what can the churches of Chicago, and particularly the Young Men's Christian Association, do to better the situation for the Oriental in Chicago?

This paper is a study of social facts concerning the Japanese, Chinese, Koreans, Hindu, and Filipino races in Chicago, in an attempt to answer the above questions.

ACKNOWLEDGEMENTS

The material for this thesis was gathered almost entirely by interviews with either representative men of the Oriental races in Chicago, or men whose knowledge and experience have given them the authority to speak on such matters.

To those who have courteously given me any information desired during one or more interviews, I wish to make this acknowledgement of gratitude to the following:

Hon. K. Kwashima, the Japanese Imperial Consul
Secretary Harada

Reverend M. Shimadzu

Mr. H. Shirahito

Concerning the Japanese

Secretary Y. S. Tom

Secretary Joan Ark

Mr. Lum K. Chu

Concerning the Chinese

Mr. Pedro Paquio

Mr. Pedro Villanueva

Mr. R. Sayoc

Concerning the Filipinos

Mr. Honakey Kim

Mr. Andrew Hyun

Concerning the Koreans

Mr. Satish C. Gosh

Concerning the Hindus

Dr. Sidney L. Gulick

Mr. Abraham Bowers

Mr. B. W. Dickson

Asst. Supt. A. B. Wight

and others

Concerning the entire study

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PART I.

THE JAPANESE

THE JAPANESE YOUNG MEN'S CHRISTIAN ASSOCIATION

Board of Trustees (5 members)

Chairman of Committees (7)

Auditors (3)

Executive Staff:

Superintendent

Secretary

Treasurer

FACTS

1. Located at 747 East 36th Street,
2. "Non-sectarian institution for service".
3. Men of all ranks and professions come and meet under its roof.
4. The former "Institution" was incorporated in the Chicago Metropolitan Y.M.C.A. this Spring.
5. It has a thoroughly democratic social atmosphere.

ACTIVITIES

1. Religious work:

The Japanese Evangelical Church of Chicago holds its weekly services in the Assembly Hall.

The Religious Work Committee cooperates with the church to promote spiritual welfare among the young men.

Bible study class.

Lectures by prominent Japanese preachers.

They encourage men who understand English to attend American churches.

They ask for the cooperation of the Chicago churches.

2. Literary Society:

Topics of the day.

Noted scholars and scientists speak; also statesmen, merchants, and captains of industry from Japan.

The Society meets once a week.

3. Social life:

Game room with billiard tables and indoor games.

Social gatherings, "Tea and Talk Parties",

special entertainments, concerts, amateur plays,
illustrated lectures, make up a full program.

Christmas and Easter are celebrated especially.

4. Physical culture:

The equipment for physical activities includes

Japanese fencing suits, boxing gloves, base-ball
outfits.

There is a tennis court near, and in the summer
a nearby beach on Lake Michigan is used for
swimming.

Skating in winter and hikes in spring and summer
keep them in touch with the outdoors and nature.

5. Library:

The small library contains over two thousand
books, besides many magazines and pamphlets.

There is an *Encyclopaedia Japonica*, now out of
print, and valued at over two hundred dollars.

The library is catalogued and copies are to
be had upon request by Japanese in any part
of America.

This is the largest collection of Japanese
material in the United States.

A file of current clippings is kept, and the
material is listed.

By this whole system Japanese students can
get hold of a wide range of material for
thesis or other work.

6. Publications:

The Association owns a small printing press
equipped with both English and Japanese type.

They do practically all of their own printing.

Each month a bulletin, "Kwai-Yu", is published

and sent to members and friends.

7. Student aid:

There is a Student Loan Fund, as a memorial to a former student named "Tsunekawa", and established in 1911, which makes loans to Japanese students to a limit of fifteen dollars (soon to be raised) per six months. The Fund amounts to almost \$800 now, only \$60 of which is not loaned out now. There has never been any money unreturned.

Japanese are aided in finding proper rooming places and in securing employment.

8. Tourist service:

Service is rendered to tourists from Japan by furnishing guides, interpreters, etc., and transient rooms.

9. Emergency cases:

Frequently the Association is called upon to help in cases of death of Japanese in the vicinity and even in other towns.

Help is often given in cases of sickness or other kinds of distress.

10. Dormitory:

There are twenty-four sleeping rooms and over thirty beds. Most of these are for permanent roomers, but a few are reserved for transients.

A place for the storage of things while the owner is in the United States is very useful.

The dormitory is usually very crowded, and the cots are often necessary. At the time of writing there are forty-two roomers.

The motto of the Association is: "A home for young men and hospitality to all."

HISTORY

The Young Men's Christian Institute was organized in 1908 with its headquarters at 3036 Groveland Avenue. In 1911 it became affiliated with the Chicago Metropolitan Y.M.C.A., from which time the latter has paid the entire salary of a superintendent, as Japanese Secretary of the Association.

There has been steady and splendid progress since the start. Now there are over four hundred members; it is known in America and Japan, where only recently \$5,000 was raised for an Endowment Fund.

Since its founding the organization has moved twelve times, being located now at 747 East 36th Street, whither it moved in order to best serve the large student proportion of Japanese, also to get into a residential district.

The present building is owned by the Association and has an office, Assembly Hall, dining room, kitchen, billiard and game room, library, print shop, and two floors for dormitory and storage purposes. The equipment is already outgrown.

PLANS

With more money and available leadership the Association hopes to have a bigger and more efficient service maintained, a read information service bureau, and to promote an intellectual and social intercourse between the Japanese and Americans.

NEEDS

The Association needs:

1. A new, modern building.
2. A large endowment fund.
3. Regular subscribers to the budget expense fund.

BUDGET 1920-1921

Income	\$ 9,000
Disbursement	<u>10,690</u>
Raise by subscription	\$ 1,690

THE JAPANESE STUDENT CLUB of the UNIVERSITY OF CHICAGO

This club is cited as a typical one of its kind, similar organizations existing wherever a handful of Japanese students are gathered.

The object of this club is stated:

1. To promote friendship among the Japanese students in U.C.
2. To foster a strong faith and relationship between the Japanese and American students.
3. To help newly arrived Japanese students.

At present there are thirty members. All properly enrolled Japanese students are eligible to membership.

Dues are twenty-five cents per quarter, and heavy assessments amount to about ten dollars a year. Meetings are held once a month, with an average attendance of twenty.

The activities are social (mostly stag), banquets to guests, and intellectual lectures put on by themselves in their lines of research.

The club cooperates with the Illinois Japanese Students' Association.

Speakers are frequently furnished to churches and other organizations which call for their services.

THE FIRST JAPANESE EVANGELICAL CHURCH OF CHICAGO

In conjunction with the Japanese Young Men's Christian Association is operated this Evangelical church, the only one in Illinois.

The officers consist of a pastor, the Superintendent of the Y.M.C.A., a deacon, a treasurer, a secretary, a Sunday School superintendent, and three trustees.

The church services are held in the Assembly Hall of the Association at 747 East 36th St. The services held every Sunday evening are well attended by an average of forty men and five women. The men are mostly students from the colleges and universities on the South Side, with a few business men occasionally. There are eighty-three active members at present.

The Sunday School work is thriving, and here is where the greatest hope lies for the future Christian work for Japanese in America.

Calls frequently come in for speakers to go into American churches to present matters of common interest. Many of these cannot be filled.

The Japanese very seldom go to English services, even though they are urged to do so. The reason is given that they do not feel at home in them. It is the opinion of the pastor of the Japanese church that the American churches could do more to help the Japanese in this country in a moral way than any other way. The reason why many Japanese drift away from the church when they come to this country is that at home they were well tied up, with all their best friends as church members, but over here things are different. There are very few Japanese churches, and the American churches have slight differences in service forms and are not as cordial to these

Oriental strangers as they must be in order to win their confidence and to make assurances of friendship.

THE JAPANESE SAVINGS SOCIETY

With the object of helping the Japanese in Chicago to save what they do not need for immediate expenditures, this society was established in 1918. It is located at 1925 East 63rd St., the photographic studio of its president.

The officers consist of a president, a treasurer, and a secretary, all under a Board of Directors. All services are voluntary. The organization is not incorporated.

Membership consists in a regular monthly deposit of five dollars or more; some put in as high as twenty dollars monthly. There is now on deposit over three thousand dollars, one member having a personal deposit of over three hundred dollars.

Money may be borrowed by members at an interest rate of one per cent per annum, to a total of the full sum on deposit; if more than that amount is needed, such member must borrow from the account of others.

Meetings take place once a month. There are thirty members at present.

THE JAPANESE ASSOCIATION OF CHICAGO

This Association was established in 1916 and now has its office at 180 North Dearborn Street.

The objects are:

1. To promote the interests of the Japanese.
2. To protect their civil rights.
3. To elevate their characters.
4. To carry on relief work for the Japanese.
5. To maintain friendly relations between the Japanese residents and the Americans.
6. With these ends in view, to do anything possible for the Japanese.

Membership is open to any Japanese residing in Chicago. The annual dues call for a minimum of six dollars.

The organization is supported by the membership fees, by translating and interpreting charges, and by donations.

The employed staff consists of the part time secretary and a stenographer. Most of the work is voluntary.

There are three departments of the Association:

#1 Relief. This is divided into five committees, and has authority to give up to fifty dollars a case: the moral support of this department means much to the case.

#2 Investigation. This is divided into seven committees for conducting all kinds of research, into laws, customs, cases, all profitable investigation of whatever sort.

#3 Recommendations. This division holds a semi-official position with the Japanese Consulate, for its recommendations are often followed, especially with reference to the personal affairs of those Japanese who get into trouble.

The Association has about two hundred members. It is managed by a Board of Directors, consisting of twenty men. The Board members are elected by the Association, and hold office for one year. The Board officers are elected by its members. The directors meet monthly and the Association annually.

These are among the services rendered by the Japanese Association:

1. Locating persons lost track of.
2. Giving references and letters of introduction.
3. Preparing and passing out information of all kinds.
4. Cooperating for common interests with organizations outside of Chicago.
5. Upon request, looking into the financial standings of Japanese and American business houses.
6. Giving personal help to those in trouble.
7. Maintaining translator and interpreter service.
8. Giving semi-official aid to the Imperial Japanese Consul.
9. Furnishing debating and other informative material to the American public.

The Association cooperates with the similarly organized associations of other cities. It also unites in the "United Americans" organization with the Metropolitan Y.M.C.A. Americanization Department to work continually against the foreign radical element.

As an organization they do not give to charity or philanthropy, though they recognize

that such collective giving would be a better system than they now employ.

A general bulletin, mimeographed in Japanese script is sent out quite frequently to members. In this paper are, among other things, explanations of many of the American customs not generally understood by the Japanese, of laws and recent rulings, and of other problems needing deep study, by well versed Japanese in this country.

GENERAL INFORMATION CONCERNING THE JAPANESE

At present there are four hundred twenty Japanese in Chicago. About seventy per cent are in business and twenty per cent here for study. The number generally stays about the same; during the war the student group was larger, but now that the students can go to Europe again there are less here in the United States. There are approximately fifty Japanese women in Chicago.

The merchants are for the most part in wholesale importing or restaurant business. Silk and tea form the main importations; for these there is little call at the writing of this paper. There are about twenty restaurants operated by the Japanese, with a minimum clearing of \$1,200 net by the smallest house each year.

In and about Chicago there are sixty families of Japanese, fifteen of which are composed of an American wife and a Japanese husband. The relations are, for the most part, very happy, and the children are bright and healthy.

The Japanese live in practically all sections of the city: there are no groups; forty live rather close to the Japanese Y.M.C.A., and

about this number have followed this institution wherever it has moved. In the near neighborhood the residents are very cordial to the Japanese, sometimes putting out other roomers in order to accommodate these Orientals.

Seldom do the Japanese find discrimination in renting houses or apartments, except in Kenwood and the West Side where negroes have been the cause of housing troubles.

In the matter of friendly greetings from their American acquaintances the Japanese feel somewhat of a socially discriminatory distinction, especially in public.

The public officers show no discrimination, neither do the laws have this intent. The one matter which the writer found that was at all remarked upon in this connection, was that in making out state papers a Japanese cannot put his race as "Oriental", but it must read "Japanese".

The average year finds in Chicago one Japanese (out of 400) gone insane, due mostly to the nervous strain coming from living under different conditions and in a foreign country.

The average for Japanese in Chicago turning criminal is one in two years. The worst vice participated in by Japanese is gambling, mostly with the Chinese; in this they lose annually about \$50,000 ! Next in extent is sexual vice with American women, which is not unremarkable, considering how few have the natural married relationship to steady them.

Discrimination is usually felt in the public dance halls, but infrequently in hotels and boarding houses. For entertainment they sometimes go to moving picture shows, but more often they provide their own entertainments, which are characteristically Japanese in nature.

The Japanese do not get to know each other very well except through their Y.M.C.A.

and Japanese or other students' clubs.

The natural home life and ideals of the American home are unknown to most Japanese, except as they read about them in our magazines and daily papers.

Not many who come over here plan to stay permanently. The chief advantage to the Japanese here is, of course, an educational one. Next in prominence is that of trading. A drawback which many feel is the disconnection for a longer or shorter period with the mother land in habits and attitudes.

The effects of having numbers of Japanese in this country are these:

1. Causes Japan to take a more friendly interest in this country, cementing their friendship to us.
2. Causes the United States to know more about their Oriental neighbors, cementing our friendship to them.
3. Their interest in us and our civilization tends to raise their ethical and moral standards.
4. Our interest in them tends to give us a broader view of the world in general, and to create a liberal attitude.

THE IMPERIAL JAPANESE CONSULATE

This high office is located at 122 S. Michigan Boulevard, and has jurisdiction over 20 surrounding states. Its duties are to protect Japanese, to study into and report on commercial conditions, and to promote good feeling between Japan and the United States. For legal difficulties the consulate recommends American lawyers. Most of its work is routine, viseing passports, and sending in reports as noted above.

PART II.

THE CHINESE

THE CHINESE YOUNG MEN'S CHRISTIAN ASSOCIATION

Board of Directors (9 members)

Departmental Committee (8)

Advisory Committee (10)

Committee from the

Metropolitan Y.M.C.A. (6)

Employed Officers:

Executive Secretary

Acting Secretary

Associate Secretary

#250 W. 22nd St.

ENTERTAINMENTS

Characteristic of the race, the Chinese Young Men's Christian Association lays quite a bit of emphasis on this means of social advance.

The Annual Banquet is the most elaborate affair of the year. There are entertainments throughout the year for the influential leaders who are here on missions from China, to the Chinese Educational Commission, the Chinese Y.M.C.A. Secretaries who had served in Europe and were on their way back, to returned Chinese soldiers, and to the Chinese community in general.

PHYSICAL WORK

The rather cramped quarters of the Association make any physical program rather difficult of execution. For the same reason there can be but little equipment in readiness for this work. However, they maintain a junior class for physical exercise and games.

In another way the physical well-being of the Chinese people is looked after. Pamphlets are distributed and lectures occasionally given on such topics as public hygiene, sanitation, individual hygiene, family hygiene, etc.

INFORMATION SERVICE

The Chinese Association serves as a bureau of information and as an employment agency. There are several calls a day for both positions and servers to fill vacancies or to make addresses or to do one of a hundred kinds of things that may be called for. It occurs very often that not nearly enough Chinese speakers can be found to fill the calls from churches and other like organizations.

SOCIAL SERVICE

Besides the services mentioned above and on the preceding page, the Association members and staff carry on a vast field of service to their fellow countrymen.

The Families of Chinese, whether they live near or in distant parts of the city, receive occasional calls, as do individuals who have no ties in this land. The sick are visited in their homes or in the hospitals and their matters taken care of till they are recovered.

To keep the Chinese posted as to the present state of things, interviews are held on current events. Literature of all kinds is distributed free of charge.

Correspondence is maintained with lonely and isolated persons. Personal interviews are given a great deal, also vocational guidance. Medical service, or interpreting when the patient is in an American hospital has found its place among the necessary duties of the Association.

Newcomers are met when they telegraph of their arrival, and travelers are aided in transit. Translating and interpreting, writing for illiterates, help in making contracts, legal advice, and a general community welfare work all together

make up a pretty full program of service for this single organization.

BOYS' WORK

Except for the class in junior physical work and the incidental service to them, this field is practically untouched.

RELIGIOUS WORK

The religious work of the Association is closely linked up with the activities of the Chinese church.

The officers of the Association help to promote the Sunday School and are frequently called upon to fill the pulpit in the absence of the pastor.

A Bible Class is maintained by them and lectures on religious themes are frequently promoted.

GENERAL INFORMATION

The Chinese Association was originally operated under the name, "The Chinese Young Men's Christian Institute". For several years past that organization was put on probation by the Chicago Metropolitan Y.M.C.A., and, having carried on its work in a satisfactory manner, and showing itself worthy of the name, this last spring it was fully recognized as a kindred organization and taken into and given the name of Young Men's Christian Association.

There are five hundred members. The total budget for the year 1920-1921 is \$7,500. Three-fifths of this dependent upon membership fees, one-fifth on income from entertainments, and one-fifth on donations. During the winter the mem-

bership campaign netted over five thousand dollars. Two full-time secretaries are employed and one part time. It might be remarked in passing that among their list of doners are found nineteen American firms.

NEEDS

The needs are great and the possibilities many, but their aspirations for the present are modest. A new building is needed, but in their modesty the staff states only these three most pressing desires: more room for dormitories, a printing press with both English letters and Chinese characters, and MORE LEADERS.

THE FIRST CHINESE EVANGELICAL CHURCH OF CHICAGO

The only Chinese church in Chicago is situated at 225 West 32nd St., right in the Chinese section of the city. It is under the auspices of the Cooperative Council of the City Missions of Chicago.

There is a pastor and an executive committee (composed mostly of American members), church officers consisting of two deacons, three trustees, a treasurer, and a clerk.

The committees are: Publicity, Usher, Music, and Sunday School. Eleven of the members of these committees are American, the rest are Chinese.

The following societies are carried on in the church organization:

Christian Endeavor

Junior Endeavor

Industrial School

Women's Club

Vacation School

Women's Auxiliary (to the church)

The church membership numbers ninety-eight persons. The average attendance is a little over a hundred. Sometimes over two hundred crowd in. There is an estimate of three hundred fifty Christian Chinese in Chicago.

There are Sunday School classes for both adults and children, all in English, and in the entire city there are eleven Chinese Childrens' classes, with a total enrollment of not less than one hundred.

Social service is maintained, and the following out of the service program of the Chinese Y.M.C.A. is the basis used.

The annual receipts amount to \$2769.25, the disbursements to \$2480.73. The pledges of members \$303, donations \$32; pastor's salary \$1200; contributions by Cooperative Boards \$ 1718.46.

THE CHINESE STUDENTS' CLUB OF THE U.O.F. C.

This club is a typical example of the live organizations maintained in many of the larger institutions by the student Chinese.

The club was formed in 1918 with the specific objects: to promote friendship among its members and other students, and to cooperate with other organizations for the welfare of the Republic of China. (Very characteristic of the Chinese students of to-day.)

All Chinese students of the University of Chicago, and residents here, are eligible to membership! At present there are eighty-three members, including eight women.

Dues are fifty cents per quarter and assessments. The budget calls for an annual expenditure of about \$2,000.

Club meetings are held monthly at Middle Divinity Hall and are attended by an average of forty-five. The programs include monthly socials, religious meetings, monthly dinners, receptions to new students and guests. Through this last phase between three and four hundred are served each year.

Service to the Chinese Business men in Chicago keeps them in touch with the local needs of their fellow countrymen.

The completeness of their organization is shown by their several committees:

Registration	Medical
Employment	Business
Accomodations	Welfare
Publicity (which furnishes speakers and literature on China)	

The Club cooperates with the Chinese Y.M.C.A., the Metropolitan Y.M.C.A., the Chinese Students' Christian Association, the Chinese Student Alliance, the Chinese Welfare Society,

the Chinese National League, the Chinese Prohibition League, etc.

The "Chinesé Student Monthly" is the official organ, edited by the Chinese Students' Alliance.

The aims of this club are: to put up a clubhouse of its own, to arrange for a home for the Chinese students, that they may all live together in closer fellowship; to secure a printing press for publishing many booklets on China, etc.; to employ full time secretaries for extension work of publications to send to China in the causes of the Republic and prohibition.

THE CHINESE INDUSTRIAL AND COMMERCIAL ASSOCIATION

This organization is located at 247 West 42nd Street. The Association was incorporated in 1918 under the laws of Illinois; a corporation lawyer is maintained.

The objects are: to form a group of Chinese merchants; to carry on import and export; and to promote better relations of all kinds between the United States and China.

There are two part time, voluntary, officers, - a head secretary and an assistant, both of whom are regularly employed in business houses of Chicago.

The membership numbers three hundred. The monthly meetings are attended by an average of thirty. The annual expenditure is about two thousand dollars.

A monthly bulletin is mailed to the members. It tells of business conditions.

The Association is connected with the Chicago Association of Commerce, and with them it sometimes holds meetings or gives banquets

to the various commissions representing China and the United States.

The Association makes large contributions to the Chinese Y.M.C.A.; to public charities, and to other philanthropic organizations, and the individuals are encouraged to help personally.

A school teaching the Chinese children their native language was once maintained.

The Chinese Troop, No. 415, Boy Scouts of America, holds meetings in the rooms three times each week. There are two Scoutmasters, one Chinese and one American. The troop has thirty members and is doing well. Funds are derived from dues and in the main part from grants of the Association.

THE CHINESE AMERICAN CITIZEN ALLIANCE

The Alliance is located in offices at 263 West 22nd Street. It was organized in 1917, receiving its charter from the headquarters in San Francisco, California. It is incorporated under the laws of Illinois; it has no corporation lawyer.

The objects are: to discuss business and politics in order to vote more intelligently; to create better business relations with each other and with American business men; and to be of mutual aid in case of business or personal difficulties.

Membership is open to Chinese men born in the United States, who, thereby, are American citizens. Sometimes they have trouble in proving their right to vote, but no specific instances could be cited.

The membership numbers four hundred and sixty, which includes all those in Chicago

who could qualify for membership. There are several students among them, including ten who are studying art. The main occupations of the members are: merchant trading, laundering, and restaurant operating.

One full-time secretary is employed. The dues are fifty cents a month. The meetings are held monthly. The annual expenditure was stated by the secretary to be \$1500 (probably erroneously). The records are kept part in English and part in Chinese.

The Alliance attempts to render these general services: furnishing interpreters to Chinese business men and commissions to this country: maintain an information bureau: tender banquets to Chinese Commissions and others: use its rooms for a social center for its members; have billiards and other games in its rooms. The organization does not cooperate with any others.

During the Great War this Alliance furnished seventy-nine men to the United States Army and Navy. The members are patriotic to the United States and care little for China. They feel generally that they do not care to go back to China except on a visit.

THE CHINESE MERCHANTS' ASSOCIATION

This organization has its offices in the Chinese quarter on West 22nd Street. It owns its own building. The original Association in America was founded in New York City. The local is incorporated under the laws of Illinois.

Membership is open to any Chinese merchant. There are at least two thousand members. The meetings are held monthly, mainly for the

transaction of its business.

The two objects of this Association are: to promote trade; to protect the interests of its members.

The Association has its own "Stock-exchange", maintains a corporation lawyer, but does not operate any projects as an organization.

The officers receive nominal pay.

The secretary is in his office only during the evenings.

GENERAL INFORMATION CONCERNING THE CHINESE

There are about five thousand Chinese in Chicago, eighty of whom are women, the majority of the latter being with their husbands.

The two centers of Chinese population are: the former center, at South Clark and Van Buren Streets, and the more recent center at Archer Avenue and Twenty-Second Street, where approximately four hundred are gathered.

There are ten or fifteen Chinese women in colleges and universities, and five or six in preparatory schools.

The Chinese Republic supports consulates in San Francisco and New York City, and a legation in Washington, D.C. It also grants an honorary consulate in Seattle, but there is none in Chicago because its citizens here are not inclined to pay for the support of one.

The Chinese do not feel any local discrimination in the existence or administration of public laws, except as they ^{are} ~~are~~ Orientals. The one law which they feel most is the enactment of the Chicago City Council in May 1920, against ~~the~~ cooking or sleeping in the place of business. This hit their laundry business

to a certain extent, but they appreciate the sanitary value of such an enactment and are not complaining. No discrimination has been felt in this, for it applies to the American concerns who had a similar arrangement of living at the place of business. Leniency is allowed them in cooking their noon lunches.

The national law, the Scott Act of 1898, against Chinese labor immigration, is discriminatory to the Chinese students, preventing them from doing any work in support of themselves during their schooling here in the United States. Those students who are now working are liable to arrest and deportation, and in some states the law is more rigidly enforced than it is in Illinois.

The Chinese go to few American places of public entertainment, for they do not easily understand our ways and customs; of course it is different with the student class, who enjoy many American entertainments.

Particularly the lower class of Chinese merchants have little chance to know of the true American home life, and even the students, the most likely class, have few chances to know us in this true light.

Many of the Chinese who came over before the Scott Act are not in the least desirous of returning to China, except for a visit, perhaps. They find life is happier over here than in China. We have more for them to eat, and more of the conveniences of life. The Chinese population of Chicago is so large that they feel almost as much at home here as they did in China. The main drawbacks are that they have lost contacts with their friends back home; also there are some Chinese foods which they are unable to procure in America.

PART III.

THE FILIPINO

THE FILIPINO ASSOCIATION OF CHICAGO

This organization is incorporated under the laws of Illinois. Its headquarters are at 180 North Wells Street. Mr. Fernandez Leon is the permanent, Honorary Secretary.

The objects of the Association are: to promote the development of the educational and social interests of its members; to encourage better understandings and brotherly cooperation for mutual help in all ways; and for physical development.

There are three kinds of members: Active, In Absentia, and Honorary. There are four hundred members in Chicago, which includes nearly all Filipinos here. Those eligible to membership are: any Filipinos making a living in an honest way, acting in every way befitting a gentleman, and who is loyal to the United States.

The dues are two dollars a year and twenty-five cents a month. For this one is entitled to membership in the Filipino Student Federation of America, and to the issues of the Philippine Herald, which is its organ, and which is published by the New York City headquarters.

The service rendered by the Association is of two kinds, inside and outside. The former is in accordance with the objects as stated, and the latter is in the nature of advice to those in the Philippine Islands who are planning to come over, asking for advice on the matter, and to those who want to be met at the Chicago terminals. An information service has recently been started for Filipinos in Chicago.

Meetings are held every month at the West Side Y.M.C.A., with an average attendance of two hundred persons.

The Association is supported by the membership dues and by donations from wealthy Filipinos both in this country and at home. The annual budget of the Chicago Association is about five hundred dollars. All services are entirely voluntary on the part of the officers and others of the organization.

Most of the programs are given on Saturday nights, while the regular meetings come on Sundays. These meetings are mostly given over to business purposes. The programs include banquets, dances, festivals, entertainments by the stage, and commemorations.

The Association stands ready to help any other organization of whatever nature. As individuals, the members have responded most heartily to calls of the past, but as an organization they have not been called upon for service as yet.

Practically all of the membership is in the United States for some sort of study, either in school or making independent investigations.

All of the Filipino Associations in America are united in the Filipino Student Federation of America. The officers of the latter organization are elected by the membership of the former. These officers hold an annual conference at Lake Geneva each summer.

The Association is looking to the time when it will have enough funds to build a clubhouse adequate to take care of all of its activities.

THE FILIPINO TRIANGLE CLUB of the U.of C.

This club holds its meetings in the buildings of the University of Chicago. The name "Triangle" comes from the triangle within the Filipino Independence flag.

There are one hundred and fifty members of the club. The dues are one dollar per quarter for non-resident members, and two dollars per quarter for resident members. The initiation fee is five dollars.

The objects are: to render mutual help to its members in any way; to create better understandings; and to foster the cause of the Philippine Islands.

Meetings are held monthly, with an average attendance of twenty members. The club members go to the students socials and dances of the university, and frequently put on some of their own.

The club was originally part of the Filipino Association of Chicago, but in 1908 it split off, due partly to geographic reasons, partly to political reasons.

It belongs to the Filipino Student Federation of America.

The Triangle Club cooperates with the International Club, the Cosmopolitan Club, the Filipino Association, the Metropolitan Y.M.C.A., and the churches in putting on programs and lectures on the Philippine Islands.

Twenty-five hundred dollars has been offered by a Filipino for the building of a clubhouse if a like amount is raised by them. The members feel, however, that it would be unwise to attempt such a thing because of the funds needed to operate it after it is built.

GENERAL FACTS CONCERNING THE FILIPINOS

There are between five and xix hundred Filipinos in Chicago, for the most part here for study. None of them (with a very few exceptions) plan to remain in the United States. Among them are five women students.

The majority live on the West Side. About three hundred live along West Madison St. from #1800 on past the West Side Y.M.C.A. This section is famiarly known as "Filipino Town". In this district the most frequent cases of ttrouble between the Filipinos and others occur, when they come in contact with the rought element which lives there.

The Government of the Philippine Islands sends between one hundred and fifty to one hundred and eighty students from its departments to the United States to study for a varying term of years. For every year of study received here, the returned student must work one and one-half years in a government position. Such positions are highly honored at home. In Chicago there are ten such students at present.

The opportunity to know American home life is given to some Filipinos, but not nearly as much as would be desirable. The chances usually come only to those who attend American churches and there make contacts.

Quite a large number of Filipino students have come to America with the intention of working their way through school, but with jobs so scarce now they are having a real hard time making both ends come half way.

The advantages which they find in their coming to the United States are these: They receive a broader view of the pedagogy of education. They come in contact with many na-

tionalities, receiving in this way a world viewpoint, as though they were in the heart of Europe. They are able to make contacts with influential people in this land. They can make a thorough study of the business methods of one of the foremost business centers of the world.

The drawbacks are found to be these: Some have poor preparation for study here, and have not the best opportunities to make up what they need; others have unsufficient funds to keep them at their best. They do not feel any loss of contact with the mother country, for they return within a few years, and things do not change very rapidly over there.

Until last year there was a Filipino Evangelistic Church. Many attend the Y.M.C.A. meetings on Sundays. One-half of the Filipinos are Catholic and the other half Protestant. Of the Catholic only a small per cent are Orthodox, the majority being Independents. Many attend the American church services each Sunday.

The Filipino feels himself to be an American, much more so than any of the other Oriental races, and this is of course due to the influence of the guiding hand of this nation over the Islands.

PART IV.

THE KOREAN

THE LEAGUE OF FREEDOM

This organization is located at 2607 Prairie Avenue. It has two specific objects: first, to help the Korean Provisional Government both financially and politically; second, to better the social conditions of the Koreans in Chicago. The League is affiliated with the Korean National Association.

There are fifty members. The dues are fifty cents a month and a two dollar initiation fee. All work is done voluntarily except for a permanent secretary, who has established and operated the League partly as a means of personal revenue and also as a piece of service to his home land.

The members of this League plan to lay by small amounts regularly, to be used some time in the future, but for what purpose they have no specific intention except as an emergency fund to draw upon in the event of some personal or national crisis.

A monthly magazine, still in mimeographed form, is published by them. It is entitled "The Liberty", and contains general world intelligence, and information in promotion of their specific objects.

The League promotes a lecture course with addresses and illustrated lectures coming every two weeks for the Koreans of this city. The topics are such as these: "The United States Government", "The Economical Conditions of America", and "Health".

This organization contributes regularly to the Korean radicals, and to the Metropolitan Y.M.C.A.

GENERAL FACTS CONCERNING THE KOREANS IN CHICAGO

In the entire United States there are at present one hundred and fifty Koreans; sixty of them are in Chicago, all men. Through the League of Freedom they get to know each other quite well. Several have even married American girls in their deep interest in America. Most of the Korean merchants are in the restaurant business.

The advantages which the Koreans feel they have in being in America and particularly in Chicago are these: the education is good, and it is given in a democratic manner, quite the reverse of the condition found in their homeland to-day; they are able to learn the American social system of personal and family life to some extent, something which they crave as being more in line with their love of freedom.

The drawbacks which they feel are few yet important. With the Japanese censorship on Korean mail their close contact with the home land and family is limited to quite an extent. With few Korean women in this country the normal home life is lacking to the majority, except to the few who have married American girls, as noted above.

Even with these relatively few Koreans in the United States, the people back home are becoming more interested in us and our system of democracy, which urges them to strive for the same rights as we are supposed to enjoy. Korea is now really more westernized than Japonized, say their citizens over here.

These people would like to have a greater access to our American homes, which they think very highly of, but they tend to lessen their own chances for such a knowledge by keeping to themselves most of the time, from their

natural sense of modesty and retirement. At Christmas, Thanksgiving, and New Year's time they are sometimes given this opportunity.

Few Koreans are planning to stay in the United States permanently. However, their desires cannot be followed very easily at present, due to the general situation at home. The Japanese military control over Korea is very loath to let any Koreans leave their country for fear they will stir the world by both true and false statements of conditions and Japanese treatment of them. Those Koreans who have been able to leave without having passports in their possession are allowed to go back only with the prospect of trouble ahead. It might be said here that there are a surprisingly large number who actually never had passports, but were let through our ports because they were Koreans.

Between July first and December thirty-first, nineteen twenty, the United States received thirty Korean immigrants, and during that same six months' period twenty emmigrated. Those few who receive passports from the Japanese are strictly watched both here and before they sail, and they can get them only through influential connections, such as American Christian work organizations operating out there, or through government channels. Thus the return to the homeland is practically denied to a great many Koreans.

The greater part of the Koreans in the United States are members of Protestant churches. They feel that the churches here in America could be of more help to them if they could show a less "pro-Japanese spirit", as they express it. Again, they feel that they

are mistrusted by the Americans, and they emphasize their statement that they are not in any way like the Japanese race, but can be trusted in every way. Concerning the Y.M.C.A., they would like to be invited to more active participation than is their present understanding.

PART V.

THE HINDU

THE HINDUSTANI ASSOCIATION

This organization holds its meetings at the West Side Young Men's Christian Association every two weeks.

The membership numbers thirty at the present time. The dues amount to six dollars a year.

The Hindustani Association has these objects of its organization stated in its constitution: first, to unite the Hindu students in Chicago; second, to help the student to find places to live while here; and third, to find suitable employment for those desiring such; fourth, to give general information.

This organization is a member of the National Hindustani Association. The latter organization publishes a monthly magazine called the "Hindustani Student".

GENERAL INFORMATION CONCERNING THE HINDU

The general influx of Hindus is very small. In the Bureau of Immigration of the United States records, among the forty-eight nationalities listed the Hindu statistics are included in the "other peoples" figures, so that it is impossible to tell just what the number might be.

In Chicago there are thirty-seven Hindus. Thirty are merchants, seven students.

The merchants are for the most part engaged in the perfumery business.

PART VI.

THE EDUCATIONAL SITUATION

THE ORIENTALS IN THE SCHOOLS OF HIGHER EDUCATION

During the scholastic year of 1919-1920, in Chicago there was this distribution of Oriental students in our schools of higher education as listed below:

School	Native of Japan, China, Korea, India, P. I.			
Art Institute	2			
Bradley Poly. Inst.	1			
C. of Dental Surgery	5			
Chi. Theological Sem.	2	1		
Garret Biblical Inst.	3	2	1	
McCormick Theo. Sem.	3			
Inst. for Infect. Dis.	2			
Moody Bible Inst.	2			2
Northwestern Univ.	3	2		
Univ. of Chicago	37	55	1	7
Div. School of U. C.	3			
Un. Ill. Dental Col.	2			1
" " Medics				5
" " Pharmacy		1		1
Y. M. C. A. College		5		1
Totals	65	69	1	15

In the larger schools where there are a number of any Oriental race, they do not mix in with the students very much, but are inclined to stay by themselves. This is not the case in the smaller schools, where they take a very active part in all school activities.

Oriental students find it rather more difficult to work their way at college than those of other races. The language is hard and they must spend a great deal of time due to that handicap, and the variety of work which they may seek is also limited. There is not a large proportion who must work, for many are sent over here by their governments or by various institutions

at home. The Chinese students are again handicapped by the Scott Act against labor immigration, which makes them liable to deportation if they are caught earning wages in doing labor. In certain parts of this country the Federal agents are very strict in the application of this law, but there has been no trouble along this line as yet. Many of them are waiters at the Chinese restaurants and tea houses.

The University of Chicago has as full a set of organizations for Orientals as any school, therefore I shall cite it as an example. This year there is a Chinese Students' Club, with a membership of eighty-three, a Filipino Triangle Club of one hundred and fifty members, and a Cosmopolitan Club, which includes the Orientals along with many other races in common fellowship, also a Japanese Students Club of thirty members.

Then there is a Cosmopolitan House, maintained by the University especially to house foreign students.

The courses most favored by the Chinese are Medicine and Education. As a whole, the foreign students favor these courses, listed in order: Arts and Sciences, Commerce and Administration.

The Orientals do not take very active part in the University's student activities, with the exception of the Filipinos. They feel that they are not particularly welcome to the functions, and their talent does not seem to fit the American method of attainment in most of the lines of activity. In such a situation they put on their own entertainments and promote their club activities to a high degree of efficiency.

THE ORIENTAL CHILDREN IN PUBLIC SCHOOLS

The Chicago Board of Education offices are located at 650 South Clark Street. No accurate records are kept in a differentiation of the races of children attending the public schools.

In these schools there are approximately fifty Chinese children, twenty-five Japanese, and a half dozen Korean, Hindu, and Filipino children all together.

The home training of these Oriental children must be very good because their discipline is easily maintained. None have ever been sent to the Chicago Parental School, nor to any of the Kankakee reform institutions.

The pupils are very studious and industrious. Their parents are eager for their children to become Americanized, and especially the Japanese make every effort to cooperate with the school authorities.

No difficulty is found in the association of the Oriental children with those of other races in school and play life.

Some very interesting facts were published by the Department of Commerce, Bureau of Census, in Bulletin #127, dated 1910.

Table 17 School attendance:

	Chinese	Japanese	% of popu-
Male	4.5%	3.2%	
Female	19.5	5.2	lation
Average	5.4	3.5	

"As compared with the foreign-born white population, the Chinese and Japanese show a lower per cent of school attendance between six to twelve years, and a higher per cent between the ages of fifteen and twenty."

Table 18 Per cent of children between six and twenty years of age attending school in 1910.

Average-Native white-For. born white-

62.3%	66.2%	39.2%
-------	-------	-------

Chinese-Japanese

46.8%	25.%
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Tables 19 and 20. Illiteracy in both the native language and in English is much higher for the Chinese than the Japanese. During the ten year period between 1900 and 1910 the illiteracy rapidly decreases: for the Chinese from 29% to 15.8%, and for the Japanese from 18.2% to 9.2%. In 1910 the illiteracy in the entire United States was 7.7%.

The inability to speak English has changed during the ten year period, 1900-1910, as follows: for the Chinese from 38.2 to 41.2%, and for the Japanese from 61.6 to 39.3%. This is accountable by the fact that the Chinese tend to congregate into centers and live their own lives, while the Japanese are distributed among the Americans and English speaking peoples in general.

PART VII.

THE CONCLUSION



THE CONCLUSION

This study reveals to us several things concerning the situation of the Oriental in Chicago. This part is a summation of the facts, answering the questions propounded in the INTRODUCTION to this thesis.

Some of the Orientals are met by friends or others, but the majority must find their own way from the very start.

Taking into consideration the total number of Orientals in Chicago, we find that less than fifty per cent are benefitted by the organizations maintained for their use.

The public does very little for them, indeed the public has provided practically no facilities for helping them as Orientals. The things done are those which the public provides for all of the population.

The general public is prejudiced against these strange peoples and does not particularly attempt to conceal the contempt which naturally grows from their own ignorance and from their opposition to common association.

The very small proportion of Orientals in Chicago (less than .3%) cannot have any marked influence on the general populace, but the few personal associations are most slowly but surely bringing the people to a more sympathetic viewpoint concerning these foreigners.

The marked effects upon the home lands have been noted in the general facts concerning the races, showing that with these peoples among us, our ideals and spirit are being felt at home and there taking root, to the uplifting of these lands to a higher perception of life purposes.

The churches of Chicago have the opportunity to be of more service to the Orientals in Chicago. To those, who in their home land the church was the center of interest, they can make again the appeal of brotherhood and service, giving them a similar vital interest in church work here. Make them feel that this is but a continuation of their former church connection. There are many who never joined a church back home; these could be urged to join here. At least they should be invited not once but several times to come to the study, social, or other gatherings promoted by the church. "Make them feel at home" covers everything.

The Young Men's Christian Association has its duties yet to perform towards many of the young men from the nations of the Orient who are here for study and other purposes. Their are several native institutions working for their young men. The Association is now giving some both financial and moral aid. Other organizations need such aid, and the Association could at least back them up morally, that they all might stand more firmly for Christian ideals.

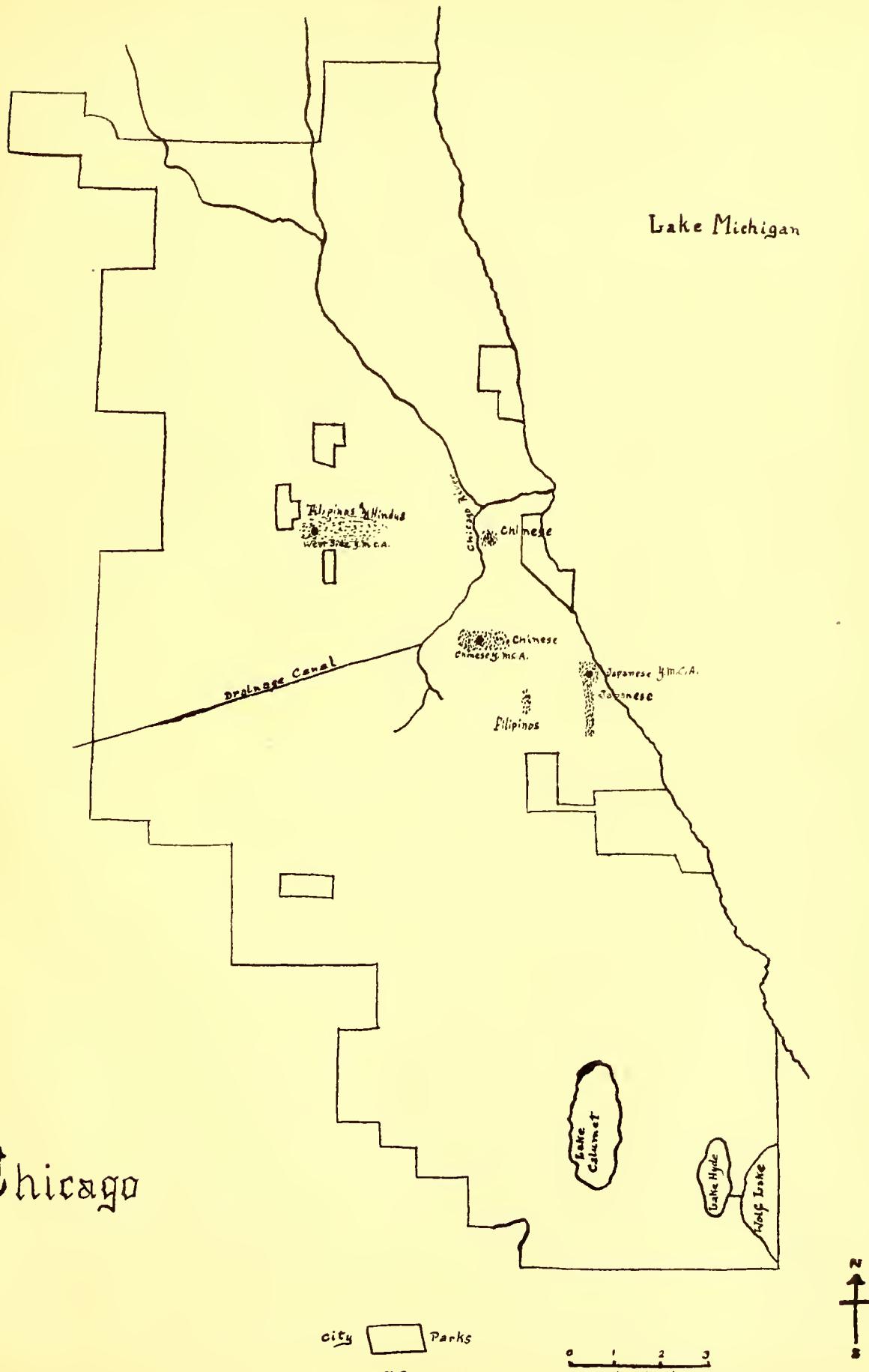
The Young Men's Christian Association must be the big brother to these unsteady, unorganized, uncoordinated, struggling attempts to serve the Oriental peoples in Chicago. It can do this by careful suggestions, by expressing confidence, by trying to cooperate, by stimulating public interest in them, by supplementing their work, in short, being a friend to them all.

The most important thing of all is this: each individual in Chicago can do his duty to these peoples by coming to a common understanding with them, then showing them our inner spirit of Christian brotherhood, of home and national life, and treating them as equals.

PART VIII.

THE APPENDIX

THE CENTERS OF ORIENTAL POPULATION IN CHICAGO



Chicago

THE RELATIVE ORIENTAL POPULATION OF CHICAGO

This large rectangle represents the total population of Chicago, 2,672,922. (Estimated by city statistician January 1, 1920)



The small black square is a proportional representation of the relative number of Chinese, Japanese, Koreans, Filipinos, and Hindus living in Chicago, - 6,117.

The Oriental population is thus seen to be .00228 of the total population of Chicago, Illinois.

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The situation of the Oriental in
Chicago

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